[Descriptions and diagrams of Creek town squares and square-ground buildings are filed in category 344]

I: Swanton E-5 (1911-12)1928 NNIl Creek NNIl

344 778 a *sanctum sanctorum*, or most holy place, so have all the Indian nations; particularly, the Muskohge. It is partitioned off by a mud-wall about breast-high, behind the white seat, which always stands to the left hand of the red-painted war-seat; there they deposit their consecrated vessels, and supposed holy utensils, none of the laity daring to approach that sacred place, for fear of particular damage to themselves, and general hurt to the people, from the supposed divinity of the place."[84] Later most of the objects which had been preserved here were put up under the roof as was the case in the square described by Hawkins. In old Okchai they were up under the roof at the north end of the west cabin, where the Wind clan sat. In recent years, perhaps to protect them from desecration by the whites, they have in some towns built a small house about 4 feet each way in which the pots used at that time are stored. There is one at Eufaula just back of the chief's bed, one at Alabama southeast of the square, and one at Chiaha Seminole in the same relative position. Tukabahchee, where the busk vessels and appurtenances are kept in a small inclosed space just back of the center of the chief's bed, is the only town to preserve a relic of the more ancient custom.

[177 346]

344 In olden times there was in front of each front post in every bed a stick tapering to a point at the top, leaning outward, and provided on the outer side with two notches. The butt ends of the wands on which the feathers were tied used in the tcitahaia dance were stuck into the ground at these same points. The sticks were called atásá, like the smaller ones carried by the leaders of the women in the women's dance and the small ones given to youths when they were named, and in all cases they evidently refer to the old-fashioned war club (atásá or atásu). This description applies particularly to Tukabahchee. Other towns are said to have had sticks in the shape of axes instead of war clubs. Besides these sticks I am told that on the front of each post on the right-hand side of the center of each bed as you face the bed notches were cut called (t)ná'tásá ha'ki, "made like the atásá," and only men of great importance who could call councils sat next to these posts.

Jackson Lewis agreed with Hawkins in stating that in the old days when cane seats were employed there were generally only two tiers, but it is evident that the practice was different in different towns. Aside from the plan given by Swan the only attempt to represent any part of the square graphically was by a French artist who sketched what is probably the west bed of the Alabama ground in the early part of the eighteenth century. (Fig. 5.) This differs from all other illustrations and descriptions in showing four sections instead of three.

[84] Adair, Hist. Am. Inds., p. 90.

1: Swanton E-5 (1911-12)1928 NN11 Creek NN11

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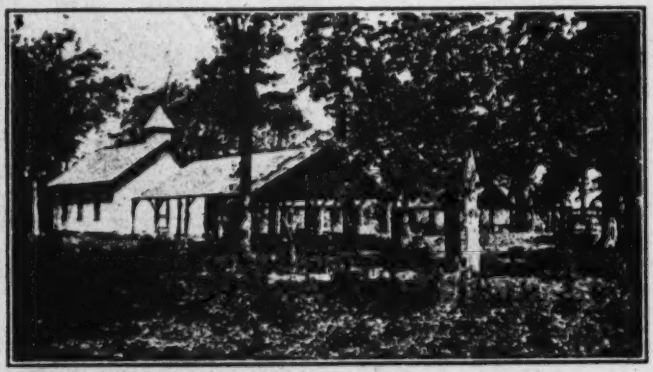

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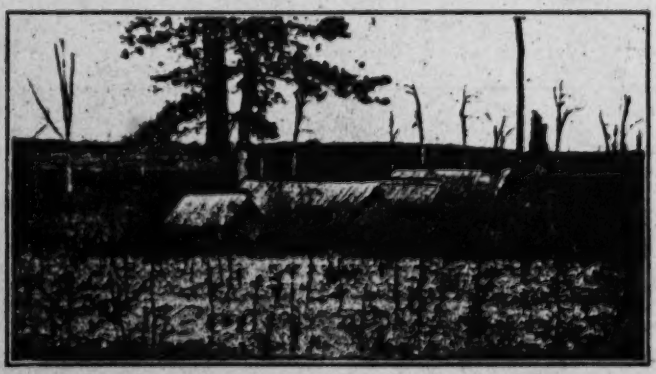

CREEK CHURCHES AND BURIALS

[facing p. 190]

1: Swanton E-5 (1911-12)1928 NN11 Creek NN11

344 Some of the open-air features of the old ceremonial grounds have
346 been preserved in the Indian churches of modern times. (Pl. 1, *a* and *b*.)

177 The social and ceremonial structures and grounds of the Creeks
171 have thus undergone considerable changes both in evolution and subsequent devolution. It is probable, in fact quite certain, that those
344 above described were not the only types to be found in the South. What may be gleaned regarding the public buildings of the Cherokee, Natchez, Choctaw, Carolinian and Floridian tribes shows that, of the arbor style of building especially, there were several types. That in vogue in the Creek confederacy was probably standardized by the selection of one particular pattern and its subsequent adoption by a certain complex of tribes. Open arbors of different character were particularly in evidence in Florida and when the Creeks invaded that peninsula they found some of these in use and probably adopted them occasionally. Certain of these invaders, such as the Oconee, had not been incorporated with the other Creeks long and may themselves have had a distinct type of building, and these would have been more in evidence before the Creek war and the submergence of the earlier Seminole in the flood of Indians which poured into Florida after that struggle. It is perhaps one such that Bartram describes in a little Seminole town "on the banks of the little lake below Charlotia." He says:

"We were received and entertained friendly by the Indians, the chief of the village conducting us to a grand, airy pavilion in the centre of the village. It was four-square; a range of pillars or posts on each side supporting a canopy composed of Palmetto leaves, woven or thatched together, which shaded a level platform in the centre, that was ascended to from each side by two steps or flights, each about twelve inches high, and seven or eight feet in breadth, all covered with carpets or mats, curiously woven of split canes dyed of various colours." [1]

344 As we now have seen there were four arbors or beds (Creek tupa),
554 usually laid out toward the four points of the compass. The
621 names given to these beds vary. Sometimes one name was applied to the entire bed, sometimes to a section, while the names themselves were somewhat different in the different towns. Nevertheless in each town there was usually a bed upon which the term chiefs' bed (mikálgi or mikágí intupa) may properly be bestowed, one which may be called the warriors' bed (tàstánágálgi intupa), and one the boys' bed (tcibánágálgi intupa), the last for youths busking for the first time and sometimes, at a later period, allowed to women and children except during the fast. The fourth bed is often called the "peace bed," or the henihas' bed (henihálgi intupa) and was known

[1] Bartram, Travels, p. 362.